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Rashi on Micah
Rashi on Micah merged

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Rashi on Micah

Chapter 1

Verse 1

:Speak. The legacy of the city of legacy

Verse 2

And I will leave you alone. :And it shall be among you for a witness. For I have prophesied unto you in his name.

Verse 3

:He will come out of his place. From the mercy seat to the judgment seat
:And tread upon the heights of the earth. On the heights and the heights of the spirit.

Verse 4

:Kadunag. Shavua is
a source of irritation in the lower part. Jonathan translates: "They are irritated in the lower part", a source of irritation to the tongue, "a stream of water" and therefore "My eyes are burning" (Lamentations 3:5), "They burn all day long" (Job 28:28), "A stranger has broken out from among them" (Ibid. 28), "And he has fled from this" (Psalm 89:9)

Verse 5

Verse 6

:The field is mine. "The wise men of the land." To the tongue of 'foreigners' as in "the witness of the land" (Genesis 3:33)
:And I will cast out the stones thereof. And I will carry them away, as the "cast out stones in the valley"

Verse 7

:Because a group of prostitutes are a bunch of whores. All this wealth
And even the omens of a harlot shall be destroyed. And all her groups shall be defiled like the omens of a harlot, and all her groups shall be destroyed. And Jonah: Translated: "And the heart of the wicked shall be destroyed, all her groups shall be destroyed."

Verse 8

Shola. He who is foolish, as he who is foolish in the heart, as "the brave ones of the heart are foolish" (Psalms 100), "and he who is the evil is foolish" (Isaiah 55). And YHWH comes to the sun in the tabernacle with a tongue that is active and is active, and place of your tabernacle is the beginning of the foundation of Yeshua, the Lord, or your name, when YHWH returns to it with a tongue that is active And the assembly within the ark will be activated, as if it were a 'fool', saying, I am like a tongue that glorifies, as if it were "you will not deceive me," "but I will say, 'Peace be upon him'" (Daniel 3:28), "upon the shel" (2 Samuel 6:7),

Verse 9

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:Because she is afflicted with her wounds. Because she is afflicted with her wounds, as it is said, "And she was afflicted" (2 Samuel 12).

Verse 10

The Philistines will rejoice over us. :Don't say it in the past.
:You have returned to the dust. The dust of my father, my
helper, the dust of my fall. The tongue falls on the tongue, and the place where you sit, the city of Shapir, you are ashamed, and the place where you sit, you do not go
out: all the sheep are in my mouth, the name of the city is in the tongue of lamentation. The fall of my fall is in my mouth. The solution of it is in my mouth, my cause is in my dust.

Verse 11

I am going to you. The feminine singular has begun to be used as if speaking to the city synagogue, as it is said: "You sit down: Shapir" all in the
name of one synagogue, and I tell you as if speaking to the rabbis of the mountains to the rabbis, he says: "You sit down Shapir." The name
of the city is: Ariya Bosheth. Gluya Beit
HaBosheth when it was called Shafir which is the name of a fetus that comes out of a woman's womb
:The one who sits in the wilderness will not come out. "The one who sits in the wilderness will not be
satisfied." The mourner of the house of the nobles will take his position from you. The one who has caused the robbers to steal your inheritance, to
build a house in a field in this field next to that, he will take from you his standing from the standing of the buildings that you have built: and you will stand
on your inheritance, the house of the robber

Verse 12

:Because she is sick for good. Because she hopes for good, she who sits in her peace and speaks according to the words of the prophets.
For evil descends. Woe to him who uses the tongue, but it is ill for good, but from the face of its enemies it descends to him: evil

Verse 13

The chariot was harnessed to the buyer. The chariot was forbidden to the buyer, who was easy to run and escape. And Dunash, who was easy,
said: In the Arab tongue

Verse 14

Therefore, give me three tablets for the inheritance of Gath. If you give me messengers on the throne of David, if I give you Gath-Kinan, as it is said
(1 Chronicles 18): "And David took Gath out of the hand of the Philistines," and you are confident in it, as it is said (Isaiah 8): "Yahweh, if this people
have given you into the hand of the messenger and have destroyed it," then you, the daughter of Achzib, who was from the land of Judah, And after
Pekah the son of Remaliah reigned, it came to pass that the LORD God of Israel should kill Pekah the son of Remaliah, and that the kings should
be ashamed of him. And in the days of Ahaz To deceive my kings
:You will be prophesied, this is my
planting, Therefore you shall give me messengers. Interpretation: Therefore, as much as is, so much as is (Isaiah 17) "Therefore you shall
you will be turned into strange songs "Naamans": If you plant me, I will plant Naamans, and you, the house of Achzib,
will be a liar. Tongue falls on tongue, from the story of Helek, according to the Midrash, it is read like this.

Verse 15

The heir will come to you. Enemies will inherit your seat in the throne, the heir to the throne will be a tongue: he will fall on the tongue until they are
dead. It is said that before
them from the border, a branch will be drawn back and the glory of Israel will come, and the workers of stars and fortunes will lie down from
their border to Adullam, as Jonathan translates: "Until Adullam they will be given in the border of Are'a, and from the Midrash of the Agada, the
hearings of his name are that of Rabbi Menachem, the heir, I will come to you, you will see, he was Israel." The children of Elam to inherit the land of
Israel, which was the firstborn of the children of Shem, and in the way of the love of your fathers for them, your grandfathers gave it to the children
of Arphaxad, now I will bring the Chaldeans and the children of Elam.

Verse 16

:Cold. Head
:And he shaved his head. His hair is like his (Job 1) "And he shaved his head" To the tongue of the third hair: As
an eagle. As it is translated "As an eagle, his scornful mouth is like a falcon." The way of the eagle to pluck out most of its wings

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Chapter 2

Verse 1

And the workers of iniquity are upon their beds. All night long they plot in their hearts, "What evil will they do in the morning?"

Verse 2

And they took him into their homes and married him. It is said of him and they loved him and married him. As it is said, "And they took him."

Verse 3

"And you shall not go to Rome." "And you shall not stand erect."

Verse 4

what is And she turned. And the builder rejoiced and said, "I am, and I am, I am." And she rejoiced for the future, as she was in the world, and the joy that is better than her joy? He said, "A robber has robbed him, and his enemies have robbed him." And we have spoken of a tongue that is written in it as "Noun" in the beginning, but not written as "Shadun", from the face of Sheba for six years, for tongues, we have acted upon it, and we have acted upon it. If it were written that they would discuss it, the language would be directed at the robbers and not at the robbers, and if it were written that they would give it to both of them in a way that would make it more likely that their discussion would be directed at the robbers and not at the robbers, now that their discussion is with Balazs Shumir Dimshtiura, 1999. Another thing we have discussed, we have caused him to be angry: that his
robbery was replaced by the work of stars and fortunesA part of my people will be my inheritance. A part of my people will be my inheritance.
You will make me a servant whose wealth will be divided. You will make it easy for me to return to him his wealth, if the worker divides them like stars and the fortunes of this one, you will make it easy for me to return to him. All these are the words of the composer and the subject of the parable. You will make me a servant who is like a surah to me and he said:

Verse 5

:Throwing a rope. Dividing an estate, a neighbor makes a way to divide an estate with a measuring rope

Verse 6

:Do not let them drip. Do not prophesy to him, for he will fight against you prophets. I say to you, if you drip, he will not withdraw his words. Before they can take you away from you, as it is said (Proverbs 9:8), "Do not be afraid," all the preaching of the word "prophecy" is like (Amos 7:16), "And do not preach against the house of Isaac," (Ezekiel 21:2), "And preach toward the south."

Verse 7

The house of Jacob says. This is what the house of Jacob will say when they hear the evil that the prophets prophesy: the Spirit of the
Lord has withdrawn from them. Why is there no power now before him to do good, and his spirit is not extended to him for good as in the days of old: if these are his
deeds. As if to the evil one
Shall not my words do good to him that walketh uprightly? I am not short of spirit, neither do my works go amiss unto the wicked: but he that walketh uprightly shall do good unto him.

Verse 8

And And I will turn my people into an enemy, and they will rise up. The call is connected to the prey from above, from my right hand, I am good and I am good. you: The word is good for him, and when he passes by me, he will rise up against his enemy.
The opposite of Shlomo is a great deception. On the contrary, if you steal Shlomo and wear a garment, you will be stripped of it and stripped of it: all who pass by you on your way

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From those who were safe to return from war. From those who thought they were safe to return from war, they were transformed into those who were at war, deprived of clothing and food, taken from their enemies. What is this: They are the Returnees from war, like the sons of men who return from captivity. ones who return from their own land (Jeremiah 2:21) "those who have left the vine of the vineyard" (Zephaniah 3) "those who have left the appointed time"

Verse 9

With me you will be expelled from the house of pleasure. You who kill their wives and make them widows, or: by feminine me you who take wealth from their wives and make them sit and beg and do not make their wives happy: you will take my descendants. I will give them a place of honor and wealth.

Verse 10

Arise and depart, for this is not the way of rest. Arise and depart from the land, for this is not the way of rest.

In the passage of impurity, a rope will be tied, and a rope will be strengthened. For in order to purify her, she makes a bundle of ropes of wickedness, a rope for the tongue of 'associations', as it is (1 Samuel 10:5) "rope of prophets" (Psalms 116:6) "ropes of wickedness" and so Jonathan translates: "They are hidden on the mountain", for the tongue of 'assistance': and a rope is sprung. And when they gathered together, they were as one, and they were scattered. Why are they friends? A word interpreted as a well of good (Job 6:25) "Why do my words run away?" "Why do you run away?" (Ibid.:16) "A curse runs away" (1 Kings 2)

Verse 11

If a man has a spirit, if a man has a spirit, a false prophet, let him be drunk with wine: and when he is drunk, he shall be an acceptable prophet to this people.

Verse 12

:Gather and gather. For days to come, and I will gather you: Like a flock in a snares. Like a great flock snared in the snares of the walls, like a flock in the midst of the wilderness. Jonathan translates: "Like a flock in a fearful place," from a place where he wanders from place to place (Isaiah 5:11) "And his flock is like a flock in a wilderness." : It will be more than a man. The cities will be more than a man, and I will be near them.

Verse 13

:Ala the breaker. Moses the breaker, the fence of pots and narrow arches, to make the way straight before them.

Chapter 3

Verse 1

Verse 2

The spoils of their skin. The whole house of Israel has heads and chieftains over them, as it is said of the heads of the house of Jacob: And the chieftains of the house of Israel

Verse 3

: Leave my people. My flesh

mouth of a raven :And their strength was opened. They opened to the one who brought forth the spirit, as (name of hand) "They opened the mouth of a raven" They opened the They separated and separated as in a pot. And the members were broken as if the parts given in a pot were broken. And The tongue is 'broken' as in "spread out to the hungry" (Isaiah 40:1) "and they will not spread it out to them" (Jeremiah 16:1) "spread out: Zion" (Lamentations 1:1)

:Kalahat. Chaldea Balazs

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Verse 4

Then they will cry out to the Lord. Then the time will come when it will be said to the assembly of Jacob, "The assembly of Jacob will cry out to the Lord, and the joy of his people will come, and he will not answer them: to do them good in the desire of his people."

Verse 5

:Those who bite with their teeth. And those who eat flesh with the beasts of prey, those who eat them with their own people, those who sin behind them. And he shall prophesy peace unto them: and they shall call him peace. And as for him that eateth it, they shall call him, and shall call him to battle against him. :And they sanctified war against him.

Verse 6

Verse 7

:God's punishment. A little point of punishment (I want to say my messengers), according to me, it is like a stick to the name

Verse 8

Verse 9

Verse 10

Verse 11

Verse 12

:Eye. Chicks

Chapter 4

Verse 1

:And they flowed. And they were gathered together there, like the rivers that run to the sea.

Verse 2

Verse 3

:And judge. This judgment for the tongue 'Tokhacha' is the Lord's Prayer.

Verse 4

For the mouth of the Lord of hosts has spoken. And the word will be fulfilled, "And I will give peace in the land" (Leviticus 26:6).

Verse 5

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"Let a man walk in the name of his god. Let him walk in destruction because his service is a strange service, as Jonathan interpreted."

Verse 6

The word "healer" seems to be like the gathering of the wound. "I will gather him from his wound" and so does the translation of Jonathan, and I have: "And I will gather him from his wound" (2 Kings 5).
:And I will bless my friends. And those to whom I will bless them in their sin

Verse 7

Verse 8

And you shall come from the great herd. Jonathan translates: "And you shall come from the great herd of Israel, from before the time of the assembly of Zion." The word "great" is translated as "stronghold," and Eder translates as "assembly of Israel," and Ophel translates as "darkness." And the word "Ophel" is used to mean "the great mountain of the sanctuary" and "Ophel and Bahan" (Isaiah 22:1).

:You will come again. The remnant of the lame and all their leaders will gather to you.
The first government came. The entire government came to the house of David in Jerusalem as it had been: from the beginning until it was divided. And what was the first government, the kingdom in Jerusalem?

Verse 9

:Now. Why do you despise me,
my friend? Why do you have to ask friends and loved ones, the kings of Egypt and the kings of Assyria for help?

Verse 10

: My. The tongue is 'halhalah' as it is (here) "for he has strengthened you with strength," and the tongue falls on the child, and the tongue is on your stomach. And therefore the tongue means "the wall of the mouth against the rabbis' lies." :And I will go out from Kirjath. From Jerusalem to go into exile.
:And you shall dwell in a field. Your dwelling shall be like a field.

Verse 11

:Those who say, "You will be flattered." Now Zion will bear her sins, and her iniquity will take hold of her.
:And he set his eyes on Zion. And his eyes saw in her what he desired to see in her.

Verse 12

For they have gathered them together like a threshing floor. And they shall gather them together into the valley of Jehoshaphat, and the places round about Jerusalem for battle, as the threshing floor is gathered together to trample them there; they are the army of Gog and Magog, gathered together for their evil. And the Holy One shall say: Blessed is the assembly of Israel, I will arise and tread down the daughter of Zion.

Verse 13

:And I will consecrate. To speak 'the holy'
:In hunger. What have they gathered from plunder and fury?
:And they dreamed. "And they were possessed"

Verse 14

Now shall you gather me, O daughter of a troop. Now shall you gather me, O daughter of a troop, when evil is decreed upon iniquity, because it is a man: now shall you gather me, O daughter of a troop: O daughter of the Chaldeans, gather my troops: for now shall it be that I shall prevail in a troop, when there is a siege against it in a tribe, that they shall smite me on the forehead. Why did they cause you to send the remnant of Israel to be afflicted by their prophets, Isaiah, and their judges, and to strike them on the forehead? Thus they did, and therefore they were punished in the Passover, and therefore He says (Isaiah 50:6): "I have given My people into their hands."

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Chapter 5

Verse 1

And Beth-lechem Ephrathah came. David went from there, of which it was said (1 Samuel 17:11), "Your servant Jesse is the house of the baker." And Beth-lechem was called Ephrathah, as it is said (Genesis 47:11), "On the way to Ephrath is Beth-lechem."
The statue of Ruth, a young woman, was among the thousands of Judah. You were seen as a young woman in the tribe of Judah before me: Moab, your enemy,
will come out of me. Messiah, the son of David, and therefore He says (Psalms 118:22), "A stone of stumbling to the builders." :from "And his goings forth are from before them." "Before the sun they shall call his name" (ibid.)

Verse 2

Therefore they shall be given up until the time of childbirth. They shall be given up into the hand of their enemies until the time comes when Zion travails and brings forth her children, Zion which has now strengthened herself as a woman in labor, and her laborers are called "She who gives birth." And many of them said, "There is no Son of David coming until the reign of the wicked kings has begun, and he will reign for six months over the whole world." All of them, according to my understanding, this is the proposal that I have interpreted.
:And his brother shall remain. And the king of Judah shall say, The remnant of the tribe of Judah
shall be joined with the remnant of the tribes, and they shall be one kingdom, and shall not be divided any They will be restored to the house of Israel. more into two kingdoms.

Verse 3

:And evil. And he will destroy Israel.
:And they sat down. From the exiles
:For now he will be great. Your king:
To the ends of the earth. And Heb. will bring a present to him on horses and in chariots.

Verse 4

And this will be peace. It will be complete and permanent, never to be interrupted, and it will not resemble the rest of the salvations that were tribulations: after them
:Ashur, for he will come. Hare, for he uses the word 'if', if he will come into our land as Asher, he has come at this time, and they have set up seven shepherds over him. Seven and eight, many of his sheep will spread their bodies in the tent of meeting, and I do not know what they will do to him.

Verse 5

And they shall smite the land of Assyria. And they shall tremble like it (Ibid. 2): "And they shall tremble with
iron." And they shall smite the land of Babylon.
:At its gates. At the gates of its cities

Verse 6

The face of man is upon him, so he will not hope for the Lord. For no one will come into the world by the hands of man, and he will not seek: Israel for help from anyone, because they are in the Lord.

Verse 7

:As a lion among the beasts of the forest. So shall your king be, ruling over all,
and treading down, and devouring. Trampling is the trampling of the lion when he is hungry, and devouring in his place, and devouring is he when he carries away the prey for his torments, in the way of his whelps, and for his bringings.

Verse 8

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Verse 9

:And I will make your horses strong. It is the help of the Egyptians that you have relied on to make your horses strong.

Verse 10

And you will not be required to go to fortified cities. :And I will destroy the cities of your land.

Verse 11

Verse 12

Verse 13

And I will destroy your cities. "And I will bring forth the Baals of your heart," and so (Isaiah 14:21) "And they shall fill the faces of the cities with thorns": and so (1 Samuel 28) "And I will be your city."

Chapter 6

Verse 1

.The mountains. The ancestors.
.The mountains. The mothers

Verse 2

Verse 3

.What have I done to you? Let your heart know what good I have done to you. And what have you done to me? In my service. Answer me. Witness me.

Verse 4

For I have exalted you. Although I have done all this good to you, I have not exalted you with great labor. And with great sacrifices Moses,
Aaron, and Miriam. Jonathan translates: "Moses for the first time gave the law, and Aaron for the atonement for the people. And Miriam for the glory of the Lord."

Verse 5

And what did Balaam the son of Beor answer him? "Why should I not be angry?" (Numbers 23:8), "I was not angry all those days."
From the Shittim. You have sinned against Me, because of My righteousness, that I have not withheld My goodness and My help from you until I bring you home. I will bring you to Gilgal and subdue the land before you there.

Verse 6

.I will be obedient.

Verse 7

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.Obesity patients. To rest
.You are my firstborn. A sacrifice for my sin.

Verse 8

.Say. The Holy One is blessed, O man, what is good for you to do, and what is good for
you to do? Jonathan translates: "May your waters be blessed in the presence of your God." Another thing: And the Holy One, blessed be He, is not like the measure of the Holy One, blessed be He, the measure of flesh and blood. A man who disgraces his friend and comes to reconcile him and says, "I will not run to you until so-and-so comes and insults me before them." But the Holy One, blessed be He, has no desire but Returning to him, between himself and himself

Verse 9

The voice of the Lord calls to the city. "This prophet is on the right hand." They proclaim to them, "Return, and fear your name." And fear calls to them, "The prophet who sees your name, who gives heart and fear is converted to the call of the one who has chosen him." .to understand and see your ways. And hear
M the voice of the Pharaoh, who will bring you down from the prophets from my land. Yehoda. Hearken unto me, and hearken unto me: for he that heareth of me shall surely be called Pharaoh, if he be able in his hand to perform that which he hath decreed. And Jonathan shall not so transgress.

And the wise shall fear thy name. Hence it is said of me, that every day he who begins and ends, according to his own name, is called the Torah. (He who begins and ends, whose name is the Torah, saves him from Gehenna.)

Verse 10

The house of wickedness is a fire, and the treasures of wickedness are in it. The fire is a point, it is opened to my mouth, it is a sign, and therefore its interpretation is still to be understood by the tongue of the long days, it is, the fire is as it is, it is (and in the words of the days 1 and 2) it is mentioned by my father David in the place of Jesse, even as here is fire in the place of Jesse, and therefore (in 2 Samuel 14:19) "If fire is for them and for Ishmael" if it is for them to believe And to Ishmael, and to Jonah, you shall curse them as "Hait" that will rise up in your hearts. That they may build a house of wickedness for a long time and store up wickedness and where is the place of the scorn of wrath. How small a measure is it that your rich ones lift up the poor and bring them to the hand of the scorner, and this is the scorn in the nose of the Holy One, blessed be He!

Verse 11

Verse 12

Verse 13

I have healed your wounds. I have made your wounds strong, painful, and humane.
.Desolation. To desolate you for your sins.

Verse 14

And it shall be a plague in your midst. The food that you eat that has anise in it will burn your intestines and make you sick so that you will live forever.
ÿÿ And you will walk in a state of confusion, and there will be a person who interprets it in the books of the Minyans, even in your innermost being you will learn to say and you will be happy in your presence. In the parable, "And it shall be a sign in the law of the Lord thy God, that thou shalt keep the eyes of the Lord thy God in it." And Jonathan also translates it thus: "And it shall be unto thee, that thou shalt be a sign in thy bowels."
And you will not be scattered, and from them you will be scattered and you will be scattered. Your enemies who lead your sons and your daughters in my return to you will be strong and you will be scattered for your desire and you will not be scattered, and there will be no more of his name, my Rabbi, a comforter, whom I have heard to destroy. .If you sow seed, and if you let a storm come upon you to destroy you, I will give you a whirlwind. And your tongue will interpret the first language.

Verse 15

Verse 16

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All the laws of Omri and Ahab shall be kept Because you will not listen to me, because And the laws of my days shall be kept. And I will know.
you shall among you, and
bear the reproach of my people. You shall bear the iniquity of the reproach that the servants of the stars and the fortune tellers have brought upon my people, for they have a Torah against you (Deuteronomy 25:14). "You shall not have any blemish or blemish," and they are not .keepers.

Chapter 7

Verse 1

Alas for me. The prophet laments over himself. Woe is me that I have stood up to prophesy in this time, for there are no righteous among the people.
The generation is like summer gleaners. A point of a little bit that is not for the tongue to do as it is. 'Yoshev' says, "But for the tongue to do as it is" (Isaiah 33:4) "The harvest of destruction" is like the summer harvest, and there are figs that are bad, and so Jonathan translates it as "like the clusters of figs in the
harvest." Like the thorns in the field. Jonathan translates it as "like the thorns in the
harvest." There is no I will eat. As translated, "The man of Debbie's labor is good." Firstfruits. A
good fig ripens in its season, as translated, "My soul's delight is good."

Verse 2

.And there is no upright man among men. There is no upright man among men.
They will hunt him with their hunting and their hunting.

Verse 3

.For the evil of your hands to do good. For the evil of your hands you hope that it will do good to you.
.The king of Shovel.
Bribery and the judge. The judge also said to his fellow judge, as if he were a robber and owed a judgment, "Pay me my ransom, and I will judge you in another judgment."
And the great one speaks according to his own will. The king or the prince speaks according to his own will, and his own will is the word of the Lord according to his own will. And to his own will is as it is (Jeremiah 15:1) "I have no will toward this people," and so Jonathan translates it: "My own desires."
And he made it a sin offering, between the thirds of a heifer's sin offering, which was a third of a sheaf. This is how I found it in the Jerusalem translation: "They made it like a sin offering."

Verse 4

Good as a needle. "A needle that is in a hole is as hard to remove from one's hand as a needle from a needle." It is as hard to remove from one's hand as it is from another. The thorns that are
entangled in wool are as straight as a needle. The righteous will be like a thorny hedge, like a thorny hedge (Isaiah 5:5) "Remove its thorny hedge"
in the day of your expectation. In the day when you look for good, your visitation will come.
They will be ashamed. They will be like a thorny hedge (Exodus 14:3) "They will be ashamed" in their confusion.

Verse 5

ÿÿ Do not believe in evil. As you hear it, and its multitudes spread like wings on high, do not sin and say, "The Holy One is his creation." He is our beloved, and he will forgive us.
.The bed of your bosom. Your breath shall testify within you. The
opening of your mouth. The words of your mouth, the opening of your mouth.

Verse 6

Verse 7

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.And I will wait in the Lord. The prophet says so.

Verse 8

Do not rejoice, my enemy. Babylon and the beloved city, Rome (Other books: Babylon and the beloved city)

Verse 9

Verse 10

Verse 11

The day of building your walls. The word is turned to me, and still it says to me, The day of building your walls, which I have seen. That day will be far away, my friend, and it will not come to an end.

Verse 12

The day is coming and you will not be disappointed. The prophet says of that day that you mock at, saying, "You are a fool and a fool." But the day is coming and you will not be disappointed. Babylon will come and destroy you.
.From me Asshur. Asher is the head of his herdsmen.
And the cities of Mazor. As it is said, and even the cities of Mazor, and the Greeks translate it "from the red of Rabbah." And the sea of waters. And they shall dwell by the latter sea, which is in the west.
.And the mountain of the mountain. As the inhabitants of the mountain and the Greeks, so you will not be able to build your walls in one day. The prophet announces to Israel that three days will come, and they will be prepared to build walls. Their swords, on that day he will go far and abolish from you the law of the Babylonians and Persians.
.The day is yet to come. "In the day that the glory of Israel shall be established, from the midst of the earth and from the midst of the sea."

Verse 13

.And the land became. The land of the Babylonians and Persians.

Verse 14

.I will dwell alone. Let a wild boar dwell safely in a solitary forest in the midst of Carmel. Jonathan translates: "They shall go down to the wilderness, they shall dwell as in Carmel," Those who were desolate as in the forests shall dwell alone in the midst of Carmel, which is a settled place. And I will let my neighbor wander alone. In the forests they will not fear the beasts of the field, as in the midst of Carmel.

Verse 15

Verse 16

Verse 17

.Like the creeping things of the earth. They are the ones who creep on their backs in the dust of the earth. They will be terrified by the multitude of their oppressors and the encirclement of their mouths. .They will be irritated by their confinement.

Verse 18

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Verse 19

Verse 20

Give truth to Jacob. Jonathan translates: "Give to us the gold of Jacob's arrows, as long as it endured in the house of God, the goodness of Abraham to his seed in Terah, as long as it endured between the tribes of Terah, remember for us the bond of Isaac." Give us the truth that you promised to Jacob, the truth to us. Your words, which You assured Jacob, "I will never leave you." (Genesis 29)

Mercy to Abraham. The reward of mercy was good to Abraham, and the commandment to his children, "To keep the way of the Lord, to do justice and judgment." Therefore it is not said, "And mercy," but "The mercy of truth," which you have promised to us, the assurance of Jacob, will be. You will repay the reward of your
mercy to Abraham. You have sworn. In his covenant, he will laugh, "In me." "I swear by the Lord that you have done it and will do it."